The Bombay Guardian.

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WEEKLY REVIEW.

—Noticing an article on missionaries in the *Calcutta Review*, the *Friend of India* says :—

"Supposing, he says, that astronomers differed as missionaries do, who would believe in astronomy? We reply, that astronomers do differ, and yet people believe in astronomy."

In illustration of this, we may refer to Mr. Proctor's recently published views regarding the stars. For generations we have been content to regard the apparent magnitude of the stars as depending upon their distance from our system. Stars of the first magnitude were nearest; those of the second, more distant; and so on, stars of the tenth magnitude being at the extremities of creation. But now Mr. Proctor says that this is a pure fallacy; that the apparent difference of magnitude is determined not by their distance but by differences of luminosity. This appears reasonable, when we call to mind that there have been instances of stars of a low magnitude having suddenly developed into the very brightest of orbs and then gradually faded away again into their original dimness. Observations of our own central orb show us that the luminosity of a body may be quite irrespective of its magnitude.

---The English papers received by the mail, tell us of the irrepressible enthusiasm of the French at the prospect of war; 'a million and a half of people in Paris stand staring mad.' The telegrams, 18 days later, tell us of the great excitement caused in Paris by the defeats which the French armies had sustained and by the advance of the Prussians. The French papers tell us of the plan of the campaign: a rapid advance in Hesse; Frankfort occupied; Westphalia entered; the Prussians driven beyond the Elbe; the German confederation reconstituted, with Austria and Prussia excluded. The telegrams tell us that the Prussian army is within two German miles of Metz, that legislators are denouncing the incapacity of the Emperor, and that Paris and the north east of France have been placed under martial law; the ministry that declared war, amid the enthusiastic plaudits of the people, has been ignominiously put away; the discharged soldiers of 1858-63 summoned from all parts of France; and there is a talk of arming all the population. Since Monday last the French and Prussian armies occupy lines that approach each other closely; and we may expect to hear any hour of a great and dreadful battle. Not far from ten thousand men must have fallen in the battles already fought. If France should sustain another great defeat, there would probably be a universal cry for the abdication of Louis Napoleon, and this might constitute a basis for peace. But it is vain to prophecy.

—We care but little for a movement to reduce the Income-Tax, We object to the tax altogether, for reasons already stated. A nominal one per cent. would in some instances be a real ten or twenty per cent. If the tax cannot be got rid of, the next best thing would be to lift it well above the ryots and carters, by raising the minimum of taxation.

--Many will hear with much regret of the death of the Rev. Mr. Sherriff, formerly missionary of the Established Church of Scotland in Bombay. We have placed in our columns a notice of him from the pen of one who was in association with him in Bombay, probably the Rev. Mr. Colvin.

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SATURDAY, AUGUST 13, 1870.

THE IDOLATRY OF CULTURE.

In an article on the Pricelessness of Knowledge, the accomplished editor of *Sunday Magazine* asks the reader to fancy himself carried up the stream of time twenty centuries. In a glade of the primeval forest he is then brought face to face with a being of strange and frightful aspect, grim, gaunt with hunger, covered with paint and filth, a wolf's skin hanging from his shoulders, brandishing a club. From such a man to Sir Isaac Newton, how prodigious the strides made in knowledge and culture! There is perhaps a slightly delusive element in such a contrast. Shift the scene from England to Greece, where a few peaceful travelers cannot leave the capital to go a few miles into the country, to the plain of Marathon, without the risk of losing liberty and then life at the hands of brigands armed not with clubs, but with revolvers and cutlasses; and there ask your reader to go back twenty centuries and look upon the sculptures, the paintings, the magnificent edifices, the schools, the philosophic porches of ancient Athens; and the contrast, leaving sacred knowledge out of the question, would be very much the other way. Culture is migratory; it is allowed to show what it can do and what it cannot do, in one country and clime, and then it transfers its court to another region, and has the same opportunity there given. Men are slow to learn the great lesson that mere culture, mere earth-born wisdom can never effectually redeem the nations or afford any real security against the return of barbarism. It would seem as though England, this wonderfully advanced England of ours, or the Anglo-Saxon race generally, let us say, —is nearly as far from understanding the impotency of mere culture, as ancient Greece was. What glorification of our progress, our science, our powers, our secular knowledge there is at the present day! what a readiness to cast aside all religion except just so much as the science of the day has passed through its own alembic and put its own superscription upon! What a fear there seems to be among influential men, lest the rising generation should get too large a proportion of religious instruction!

Here is this great country of India, with its population six-fold that of the country to which it is subject; what is England's great solicitude in the care of this dependency? On what does she chiefly rely for the elevation and enlightenment of the people of India? What is she chiefly intent on imparting? What are the grand agencies by which she hopes to see this country raised in the scale of national existence? Well, England tolerates missions; but if we may judge by the tone of leading journals, and by the words and acts of our statesmen, little is expected from them; the secular instruction which the State is engaged in imparting, is of far more account; commerce, cotton, opium, brandy, the telegraph, the railway, these are the grand instrumentalities which are to regenerate India.

In an inspired letter addressed to certain ancient Greeks living in Corinth, Paul points out what is the true lesson taught by the extraordinary culture of the land where lived Plato, Socrates, Phidias, Praxiteles, Eschylus, Sophocles, and Demosthenes:

"Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

In the wisdom of God, singular opportunities of intellectual and esthetic development were given to the Greeks, that it might be seen how far mere culture would suffice to give them the knowledge of God and of themselves, and redeem them from the power of sin. Well, this wonderfully cultivated people remained so absolutely under the dominion of their polytheistic and superstitious creed, that they were incapable of seeing the least beauty in the Christian system; laying aside the tolerance with which they viewed all idolatrous religions, they reserved their intensest scorn for those who preached the unity of God and the oneness of salvation in Christ. They delighted in Apollo, but were so far from seeing any beauty in the life and character of Christ, that they continued for eight or ten generations to persecute to the death those who set forth his claims upon their regard.

And shall that grand experiment have been in vain? Will this age refuse to profit by a lesson so strkingly and impressively taught? Shall we again put our confidence in culture, in human science, in the supposed powers of humanity? It looks very like it, when we see so many leaders of the thought of the age, doing their utmost to justify and beautify the mythologies and idolatries against which the Gospel is sent.

One that lived at the very dawn of Greek culture, though in a distant land, one between whose spirit and God no base polytheism came in with its corruptions, was enabled thus to speak of true wisdom :

"Where shall wisdom be found? and where is the place of understading? Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me, and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. Whence then cometh wisdom; and where is the place of understanding? Seeing it is hid from all living, and kept close from the fowls of the air. Destruction and death say, we have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job, ch. XXVIII.)

WILLIAM C. BURNS.

The memoir of the late William C. Burns, Missionary in China, is one that deserves to be heartily welcomed by all who love the Lord Jesus Christ in sincerity, and who rejoice in the grace of God bestowed upon his most devoted followers.

We learn from this memoir (which is from the pen of his brother, Dr. Islay Burns) that we were at one time very near having Mr. Burns in Western India. When at the Glasgow University he offered to go as a missionary to Hindostan. While he was waiting for his designation, he was asked in April, 1839, to take Robert M'Cheyne's place in Dundee during the absence of the latter in Palestine, and consented. In the month of June or July came the looked-for call; he was asked by the India Committee to go to Poona, where he would have been the colleague of the late Rev. Jas. Mitchell. He was at the same time asked by the Jewish Committee to go to Aden. While waiting upon the Lord for guidance, there came the extraordinary outpouring of the Spirit of God in connection with his ministry, which he could not but regard as closing the matter for the time. The great and memorable day of power was Tuesday, July 23, 1839. It was at Kilsyth. He had appointed to preach in the market place; but the weather was unfavourable, and the people assembled in the church, filling it full, all in their ordinary clothes, and among them many of the most abandoned of the population. The service began at 10 o'clock and was not closed till 3 P.M. While Mr. Burns was preaching, an extraordinary degree of feeling began to manifest itself in the congregation; 'their feelings became too strong for all ordinary restraints, and broke forth simultaneously in weeping and wailing, tears and groans, intermingled with shouts of joy and praise to God.' This was the beginning of a wonderful work of Revival in which multitudes were brought to the feet of Christ, not only in Kilsyth, but in Dundee, and afterwards in Aberdeen and other parts of Scotland. During eight years Mr. Burns continued to labour as an evangelist, in Scotland, the North of England, Ireland, Canada; in the two latter countries preaching in the open air and meeting with the most bitter and determined opposition and making full proof of his ministry. His faithfulness and boldness were not more marked than his meekness and prayerfulness. He regarded himself as bought with a price; wholly bought, so that he owed to the Redeemer not merely such service as could conveniently be rendered, or as the church might think sufficient, but all his energies and powers, all that he was capable of being. His great obligation was to be strong in the Lord and in the power of his might; to obtain from on high the fullest communication of God's power and give it to the world; to put himself entirely at the disposal of the Spirit of God, for the accomplishment of His august and gracious designs in the world. He seems to have been wonderfully guarded from the snares which beset those who are marked by the presence of extraordinary power.

In June, 1847, he sailed for China. He was singularly successful in the acquisition of the language, not merely is one of its dialects but in several, and was thus enabled to prosecute his work during the twenty years of his life in China in most widely separated provinces of that huge empire. He laboured at Hongkong, Canton, Amoy, Fuchaw, Swatow, Shanghai, Pekin and Niew-Chung, and in the districts commanded by these towns. His itinerations were like those of Paul who spent sometimes two years or even three years in a place, but sooner or later was impelled to go to the regions beyond. He was unmarried, and was free to plant himself down in the heart of the Native town, and to live with as much frugality and simplicity as he chose. In Pekin he paid two shillings and six pence for the rent of his house monthly.

We are sometimes told that the reason why more marked success is not witnessed in our Indian Missions is that we have not men of a decidedly superior stamp. Many seem to think that if a Spurgeon were to come out here he would have success resembling what he has at home. Well, how was it with William Burns? For years he had been accustomed to see the hearts of multitudes swayed and controlled by the words that fell from his lips, and turning from sin to bring forth fruit to God. Happily, he does not seem to have gone to China with any extravagant expectations of this kind of success; else would his twenty years have been years of sadness and disappointment. He was an eminently useful Missionary, but he was made to realize how intense and indurated is the antagonism presented by the heathenism of ages to the Gospel. What was clay in England was rock in China. He was six years in the country before he could rejoice over a single convert. We find him associating himself everywhere with missionaries of other denominations and societies, and going off in itinerations with them and with their catechists, not seeking to gather converts into any church of his own, in fact refusing to baptize, leaving the ingathering to others.

At Pechuia, indeed, in 1854, there was something like a revival. Mr. Burns went there from Amoy with two Native catechists of the American Mission, and an unusual interest manifested itself, and in the course of some months about twenty persons declared themselves on the side of the Gospel.

William Burns very happily embodied his own ideal, expressed in these words :

"The happiest state of a Christian on earth seems to be this—that he should have *few wants*. If a man have Christ in his heart, and heaven before his eye, and only as much of temporal blessings as is just needful to carry him safely through life, then pain and sorrow have little to shoot at—such a man has very little to lose. To be in union with Him who is the Shepher of Israel, and to walk very near to Him who is a sun and shield—that comprehends all that a poor sinner requires to make him happy between this and heaven."

This portly volume of nearly 600 pages may seem large for this busy age, but we would not wish it less. They who are really interested in the account of one on whom the grace of God rested largely, will read it thankfully and meditate long on some of its instructions.

THE SECOND ADVENT. XXVIII.

Can ye not discern the signs of the times? (Matt XVI. 3).

In continuance of this subject we remark that persecution of the church, if it prevailed, could not be enumerated among the signs of the times. If over all Europe a law would go into force that whosoever professed to believe on the Lord Jesus Christ, persisted in reading the Scriptures, refused to worship images, should first be cruelly tortured to make him recant, and should then be crucified, beheaded or burnt to death, the persecution would not exceed in severity those through which the church of Christ has actually passed. We have only to look into church history to find that in the second, third and fourth centuries, just such laws were enforced, and a war of extermination waged against Christians of every condition, age and sex. The imperial power that had subdued the world, was put forth in the prosecution of this great endeavour. At the beginning of the fourth century, this aim seemed to have been realized. A pillar was erected in Spain with this inscription: "Diocletian, Jovian, Maximian Herculeus, Cæsares Augusti, for having extended the Roman Empire in the East and West, and for having extinguished the name of Christians, who brought the empire to ruin." On another pillar were inscribed these words: "Diocletian, &c, for having adopted Galerins in the East, for having everywhere abolished the superstition of Christ, for having extended the worship of the gods." And to this day, in our collections of ancient coins and medals, is to be found a medal of Diocletian, having this remarkable inscription: "Nomine Christianorum deleto," 'the name of Christians being extinguished.'

These were persecutions waged by the avowed enemies of Christianity. But what if a power professedly Christian, claiming to be commissioned by Christ himself, should persecute to the death all who refused to recognize the claims of this power, and wage a war of extermination against all who abode in the truth? Well, this too has been seen. For many a century it was death to a man to content himself with the word of Christ, in every part of Europe, except in the lofty and inaccessible heights of the Alps and similar hiding places. And it is not so very long ago that it was death to men and women in England, to be guilty of the crime of reading the Scriptures in their own tongue. During the dark ages the Roman Catholic power frequently flattered itself that, like the Cæsars its predecessors, it had utterly stamped out all opposition; though time always showed the boast to be a delusive one. But all that human power and human wrath could do, was done. So that it is not possible to conceive of any persecution that could be regarded, if it occurred now, as a sign of the times, a characteristic distinguishing this from former ages, unless indeed the people of God and the word of God were completely swept from the face of the earth, which could not be as Christ

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has promised that the gates of hell shall not prevail against the church.

There are some who believe that the two witnesses, clothed in sackcloth, whose defeat and slaughter are spoken of in Rev. XI., are yet to be slain; and who understand by the prophecy a terrible persecution of the people of God, yet to come; they accordingly are not able to find in any events of the present day, indications of the close of this dispensation; the day of the Lord cannot be at hand, so long as the beast that ascendeth out of the bottomless pit is not waging this final war of exterimination against the people of God. But we altogether dissent from this interpretation of the prophecy. It does not accord with what is said about the beast from the bottomless pit in ch. XVII., and it creates far more difficulties than it solves. In the commentary on Revelation which appeared in our columns in 1856-57, we gave an explanation of the prophecy of the two witnesses which does justice, we think, to all the particulars mentioned, and shows that their death and resurrection are events that have already taken place, not quite twenty years ago. They die *as witnesses*; they are utterly deprived of the liberty of testifying, which is virtually their death, seeing it is not two individuals who are spoken of, but an undefined number of Christ's evangelists. They are described as the two olive trees and the two candlesticks, divinely sustained so as to hold forth the light of life; and the finishing of their testimony means that a country from whence they had been rigidly and persistently excluded, a country quite ignorant of their testimony, that over which the Pope has temporal rule, is at last made accessible to them. The two witnesses are *united, so that* one is nothing without the other; their union is necessary to testimony. When by the overthrow of the Pope's temporal government, liberty was given to Protestant Christians to preach the Gospel throughout Italy, and to put the Gospel into the hands of men, when thousands of copies of the Scriptures were printed in the vernacular in Rome itself, and distributed by believing men, who themselves testified of the grace of God, then was the testimony which had been given in sackcloth so many centuries in other parts of the Roman Catholic world, completed. But this day of amazing and unprecedented liberty comes to a close; the armies of Louis Napoleon bombard the city and open up a way for Pius IX. to return (see Rev. XVII. 3. 8); the king of Piedmont is vanquished, and there is a day of reaction throughout Italy, where it again becomes an offence severely punishable for men to have copies of the Italian Scriptures and to listen to the preaching of the Gospel. But in about three years and a half the witnesses again stand upon their feet; they have the liberty of testifying in Sardinia; the first Protestant church in modern Italy is erected in Turin; and from that time onward every year witnesses the extension of religious liberty throughout Italy, until now there is freedom to preach and to confess Christ in every part of the peninsula save only in the contracted region upon which the dome of St. Peter looks down. The witnesses are in their heaven, when this ample liberty of setting forth Christ and him crucified, and of receiving men to the church, without the contravention of any law of the State, is enjoyed. (We have given here but the crudest outline of the argument, for the full exposition of which see the eight numbers of the *Bombay Guardian* for Apl. 18—June 6, 1857.)

Neither could infidelity in any extraordinary development be regarded as a certain token of the immediate coming of the Lord. It would be difficult for infidelity to conceive of any greater victory than that which she enjoyed at the close of the last century, when all churches in France were shut up, all religious worship forbidden, the Sabbath abrogated, a new era substituted for the Christain, death proclaimed an eternal sleep, and when the most diligent search was not rewarded by a copy of the Scriptures, in all Paris. Nor was the reign of infidelity limited to France; it extended throughout Europe.

The concentration of power in the hands of an individual monarch, is not to be classed among signs of the times. Repeatedly it has happened that an individual has attained to almost unlimited mastery of the world. There is more to hinder this now than there was in ancient times. It is difficult to see how one should now bring all the kingdoms of the world under his sway. But if we were to witness such a thing, it would not necessarily be a token that the world's last hour was at hand.

WHAT IS TRUTH?

The least of all seeds. Matt. xiii. 32. This was a parable to those that heard it, a recondite saying, because it had reference to future things, to that expansion of the kingdom that was to be after the new dispensation had been fully introduced. Looking at the large success of the Gospel, at the religions which it has supplanted, the many nations among whom it has taken root, its pervasive influence, and then looking back at the *little* flock of uneducated fishermen to whom it was first intrusted, we see the force of the parable. And so too with regard to the leaven that had but to be introduced and it would make its way through the three measures of meal. These teachings we for the purpose of relieving in some degree the apostles' sense of responsibility; the greatness of the work before them would have been utterly crushing, if they could not have felt that their part of the task was nothing in comparison with what God kept in his own hands. Not that there is any readiness in humanity to embrace and serve the Gospel; but there is a divine, unseen power that shall cause it to accomplish that grand work which it was intended to accomplish.

With many such parables spake he the word unto them as they were able to hear it. (Matt. iv. 33.) This shows conclusively that our Lord aimed to be understood, when he used parables. Had he spoken without parables and described the future course of things relating to the kingdom of God, they would have understood nothing; clothed in parables, they got such glimpses of the meaning as their darkened minds would allow them to get.

A furnace of fire. (Matt. xiii. 42.) This occurs in the explanation of the parable of the tares and the wheat. The harvest is the end of the world. At that time the Son of Man shall send forth his angels. He would not prevjously let his servants effect the separation because they could not be trusted to do it; they would fail to distinguish properly between believers and false professors. The persons employed know fully the mind of the Lord and are clothed with such credentials as all must recognize; there will be no room for any to say: These are actuated by wrong motives, these are lacking in judgment, are influenced by prejudice, are not full of the Holy Ghost. The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend and them that do iniquity. This is not a mere physical separation. The office of the angels is to expose the true characters of professors, and so to flash the truth of the Gospel upon their hearts and lives, as that the true and the false shall be manifested in their real colors. The veil of deception and of self-deception shall be taken away, and all shall know that disguise is impossible. Are we to regard these angels as celestia beings who never had belonged to the family of man? Not necessarily. There is nothing to hinder us from regarding them as glorified saints; the word angel simply requires us to recognize a messenger of heaven; and we are no where told the redeemed may not be thus employed; but are indeed, in the Apocalypse, encouraged to believe that those who have been redeemed from all iniquity, and have overcome, and attained unto the measure of the stature of a perfect man in Christ, and are manifestly invested with his glory, shall be employed in the judgment of the world. These are to cast out of the kingdom all things that offend and all them that do iniquity; by making it manifest that they are not really of the kingdom, not the true and loyal subjects of Christ; and can we conceive of any way in which this may be more effectually and swiftly accomplished, than by causing the glory of heaven to be seen upon those whose lives and sentiments and manner of service they generally know? Is it forbidden to think that the Bride shall be prepared for the coming of the Bridegroom, by the abundant effusion of the Holy Spirit upon certain elect ones in different parts of the world, in different positions and connections, enabling them to follow the Lord fully, to be conformed unto his death, to have the fellowship of his sufferings, to be imbued with the same mind that dwelt in him, to be crucified with him unto the world and attain with him unto the resurrection from the dead; like him to encounter the contradiction of sinners and to be set at nought by religious people and by those who are looked up to as the true leaders of the church; and having been fully proved, like gold tried in the fire, and having kept Christ's works unto the end, instead of being taken away to the glory of heaven, shall, on the day appointed for the glorious manifestation of Christ, be suddenly invested with his own glory, and be seen of all as Christ himself was seen upon the Mount of Transfiguration? We know that the whole creation waiteth for the manifestation of the sons of God; and who are more likely than these manifested sons of God, these tried and transfigured redeemed ones, to serve the purpose of the King of saints, when the tares are to be separated from the wheat? The glory that falls upon them from the skies is the glory of the New Jerusalem; and this heavenly unequivocal attestation will be as it were a trump of God saying unto all mankind, these are the sons and daughters of the Lord God Almighty, these are the true followers of the Lamb, in these I am well pleased; and, in the very instant, judgment thorough and unshunnable will take hold of the consciences of men, and all the enemies of God, open or disguised, will lick the dust. They who have been falsifying Christ and his salvation by combining with their profession of faith a life of ungodliness, crucifying the Son of God afresh by perverting and modernizing the Gospel, shall be cast into the furnace of the truth; for the truth itself shall be their fiery furnace; the truth which they have been displacing by their subtle falsehoods, and dishonouring by their disobedience, shall take hold upon them in that day with agonizing fierceness, and their own faculties shall be made the ministers of chastisement undreamt of.

Then shall the righteous shine forth as the sun in the kingdom of their Father. 42. They that are truly Christ's people, and united to him by the true faith, not alas, perfect, too many of them mere babes and more like Peter as he was before than as he was after the Day of Pentecost, yet having the root of the matter in them, humbled though they may be on that day by the manifestation of their appalling deficiencies, shall be recognized by the angels and shall have the seal of God placed upon their forehead, and shall shine as the sun in the kingdom of their Father. Separated from all that 'offended,' from all those alliances and unscriptural engagements and trammels that hindered their testimony from being what it should be, and especially from a fatal identification in Church fellowship with those who mind earthly things and follow their own unhallowed will instead of their Master's, they shall be manifested as children of light. And they that turned many to righteousness shall be seen invested with a glory above that of the other redeemed ones.

THE LIFE OF ZOROASTER.

The faith of Zoroaster is professed as is well known by the highly respectable Parsee community. It is only of late that its members have come to

know anything of what they profess to believe. Formerly all was darkness and uncertainty as touching the matter. Recently, however, various circumstances have led them to turn their attention to the subject. The success of missionary labours, the progress of education and the research of European scholars, have given an impetus to instituting inquiries into the grounds and dogmas of their faith. It is interesting to notice how earnestly and diligently the educated Parsees are entering on the work. The existence of such an association as the *Rahnumai Mazdyasni*, or the guide to true religion, is a proof that they at least will not blindly follow their forefathers in matters of such deep importance as those affecting their spiritual well-being.

Accordingly we find the Zoroastrian world kept in an active and animated state by the various efforts that are being made to explore, expound and examine the contents and credentials of the Zendic scriptures. The most notable fact connected with the matter is that nearly the whole of this work should be in the hands of the laity, and not in those of the priesthood, who claim to possess the key of Zoroastrian lore. This is rather a singular circumstance and is a striking testimony to the advance of intelligence, the exercise of the right of private judgment, and the interest in religion which exists in at least a portion, and that the most important, of the Parsee community.

Among those who are thus engaged, two members of the well known Cama family take the lead—the one as the representative of the old, orthodox section, and the other as the representative of the new liberal party. Both these gentlemen are honest and able men; and each speaks and writes what he believes to be truth. It is amusing, at times painful, to see how eagerly and fiercely the two cousins attack each other. We believe that good will result from all this agitation

Mr. Khursetjee Rustomjee Cama, the champion of the liberal party, was engaged for some years in composing a work on the life of Zoroaster. The substance of this work he first of all delivered in a series of lectures to his fellow-religionists of both sexes in Bombay and in the principal towns of Gujrat and of the Deccan. It is now printed and published for circulation among the Parsees by the association alluded to above. It will perhaps interest the readers of the *Guardian* if we gave a translation of its table of contents. The title page runs thus —*An account of the life of the holy prophet Zoroaster founded on the Avesta.* It is divided into twelve chapters, and treats of the following subjects:—1 Historical character of Zoroaster, and the meaning of his name. 2. Family of Zoroaster and the land of his nativity. 3. Zoroastrian era. 4. Zoroaster a chosen prophet of Hormazd. 5. Ante-Zoroastrian religion. 6. Zoroaster reformed this religion, and added to its tenets. 7. Zoroaster's own writings and the rest of the Zendic scriptures. 8. Enemies of Zoroaster. 9. Zoroaster requested health and strength against his enemies. 10. Disciples of Zoroaster. 11. Descendants of Zoroaster. 12. Praises of Zoroaster.

This will give our readers some idea of the nature of the work under notice. The life of Zoroaster is undoubtedly an important subject. Whatever opinion we may hold as to his claims as a divinely commissioned prophet, there is no denying the fact that his system or at least the system which has been named after him, has exerted a powerful influence on a portion of mankind for centuries past. It is therefore desirable to know the history of such an individual. Various attempts have been made from the earliest days to the present time to furnish details of his life, but each attempt has proved unsuccessful and unsatisfactory, clearly showing thereby that we have hardly any well established data for a work of this kind. The production before us is as good as any of those that have appeared on the subject, in some respects fully better, but still far from supplying the desideratum. Without entering on any lengthened criticism on it, we shall content ourselves by simply stating our opinions upon it in general, which are as follow:—1. It is by no means an original work, much of what it contains being found in similar books. 2. There is a good deal of extraneous matter introduced into it, which should have been avoided. 3. Nearly the whole of the work is of an inferential, conjectural character. It is wanting in the stamp of historic authority 4. It is chiefly founded on passages of Zend works known to have been written long after the supposed age of Zoroaster, and known, moreover, to have been mutilated and corrupted. 5. Some of the names common both to the Vedic and Zendic literatures, and which are regarded by competent scholars as those of mythical beings, are introduced as historical characters 6. There is too much of an attempt made to rationalize and explain away statements which may appear incredible and ridiculous.

This is what we honestly think of Mr. Cama's work. It is no fault of his that he has not given us a better and more reliable account of Zoroaster's life. Dr. Haug, whom our Parsee friends regard as the highest authority on the subject of their religion, says, in his published essays on the sacred language, writings, and religion of the Parsees, that "as to his (Zoroaster's) life almost all is enshrouded in darkness, to dispel which will be for ever a work of impossibility, should no authenticated records be discovered in Bactria, his home. The reports regarding him given by the Greeks and Romans are as unhistorical and legendary as those to be found in the majority of Zend books themselves."

Before concluding we cannot help mentioning one pleasing feature of the book before us, and that is the beautiful spirit and tone which pervades it. On a future occasion we may resume the subject. One word more and we are done for the present. How thankful should our Christian readers be that they possess the accounts of the Life of Him whom they regard as the Prophet and Saviour of mankind in such a form as not to leave the slightest doubt in regard to its authenticity. This account we earnestly recommend to the attentive perusal of our Parsee friends.

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CORRESPONDENCE.

SHARANPUR.

To the Editor of the Bombay Guardian.

My Dear Sir,—About five years ago, three African youths left Sharanpur to join the Mission of the C. M, S. in East Africa as Evangelists. They had previously spent some time under the kind care and judicious training of the Rev. J. G. Deimler in Bombay, and had derived much benefit from his instructions. Before leaving for their work in Africa, they selected each a good Christian wife from the girls trained in the African Asylum. Sir Bartle Frere took particular interest in this little band of Evangelists, who had left their country in childhood as slaves, and were now returning thither with the message of Gospel peace to their countrymen. On the eve of their departure, I was invited to bring them all to Government House, together with their wives. To each couple, Lady Frere presented a handsome Family Bible; and many kind words were addressed to them by the Governor—which made a deep impression upon them at the time and which they will not be likely to forget.

The letter I enclose is from one of these young men. I give it in its native simplicity, believing it will be more interesting to your readers than if touched up by another hand. It is the genuine production of an intelligent Christian man; and when it is borne in mind that not many years ago that man was a poor wretched African slave boy; we may see in it an evidence that the Gospel of Jesus Christ is still as it ever was "the power of God unto salvation to every one that believeth." The letter tho' not written with any such intention, is an appeal to Christian hearts to do something more than has yet been done for poor Africa, to deliver her from the pest of slavery, and to bring to her sons the blessing of Christian light and liberty.

I am,
Yours very sincerely,
W. S. PRICE.

Sharanpur, 9th Aug. 1870.

The following is the letter referred to in the above:—

EAST AFRICA.

Kisuludini, *May* 20th, 1870.

My Dear——, It gives me the greatest pleasure to write to you from this remote part of Africa. It would indeed be doing impossibilities if I were to enumerate the mercies received from our gracious Heavenly Father during this and the previous years that are gone. In the ending of the year 1867 I was called upon by the Oxford and Cambridge Central Africa Mission to render them some assistance in teaching their boys in Zanzibar. I was there one full year with my wife, and it was there our dear Johnny was born. About the commencement of the last year I returned again to my station on the mainland. During the latter part of the last year my poor wife was taken dangerously ill. The beginning of 1870 found her growing worse and worse, and on the 24th March, just a month after her confinement of a daughter she died. I am thus left a widower with two children. Our mission in Africa continues much the same as in the past years. Some time ago five of our Christians apostatized themselves to follow their degraded and heathen mode of living, rather than follow the infallible word of God which leads a soul to everlasting life through Christ. It may be that Satan is taking advantage of us when he finds us lukewarm. Pray for us that the Lord may bless the weakest effort made for bringing his lost sheep to his eternal fold. Our neighbours, the Wesleyans, who are to the north-east of us, are doing well. They have a number of children under their charge whom they instruct in the word of Truth. The wild and terrible Galla nation, who in bye gone days were very much dreaded in these quarters, have of late been broken by the Somalis, another powerful and depredatory tribe to the north of the Wanika country. Owing to this many of the Gallas are sparse about here. Thousands of them have been sold to the Mahomedans at the coast for a trifling sum of dollars, others have been killed of late by a neighbouring tribe in order to secure their women to themselves, whom they take good care not to kill when captured, but take them for wives. Some hundreds of them have been captured on the sea by British men-of-war, and sent to the Seychelles, and I doubt not but that your asylum possess some of them also. We are earnestly praying for the day when slavery will cease of being perpetrated in these dark regions of East Africa, where it is now still furiously carried on to a very great extent.

Should Mr. S—— be at Sharanpur be kind enough to remember me to him. Mr. G. David and his family are favourably well. Our pastor, Mr. Rebmann is well also. Polly—now Mrs. Morido—and her husband are also well. You will do me a great honor when you remember me to all the Christians and friends of dear Sharanpur; more especially to Mr.——&c., and many others whose welfare in life I desire very much to know. But alas! Who is there in India now to take notice of us that are in Africa.

It is now a rainy season with us. Cholera is greatly depopulating all the countries around us; but our confidence is in the Lord of Hosts. May the Lord bless you, dear sir, through our Lord Jesus Christ, in whose hands we commit ourselves, you and I and all the people of God. Farewell, dear sir.

I am, dear sir, yours truly servant,
William Jones.

P. S.—Remember me kindly to old associates, and tell them of the death of their dear sister, Jemima. She appreciated to her soul all what she learnt in her school about Jesus, so that she died with this prayer on her lips, "O Lamb of God that taketh away the sins of the world, have mercy on me." W. J.

Epitome of News.

Saturday, August 13, 1870.

—*Free Church of Scotland Record*, on the Rev. D. Wilson: "We congratulate our venerable missionary on the singular acceptableness of his services in the Moderator's chair. His high reputation as a scholar and an evangelist predisposed all to receive him with respect; but his urbanity and dignity, the fine tone which distinguished his addresses, and the perfect impartiality with which he discharged the duties of his office, secured for him in a peculiar manner the regard and affection of every member of the Assembly.

—A quarter of a million is to be spent in completing St. Paul's.

—The s. s. *India*, the new steamer belonging to the Rubbatino line, which left Bombay on the 7th July with cargo and passengers for Genoa, returned to this port yesterday morning, having had to put back after being within a couple of hundred miles from Aden. They ran short of coals.

—At the annual meeting of the Bombay Scottish Education Society, Mr. Blaney said: "The colleges, universities, and higher departments of education are looked avenues to the children of Europeans. It has been tried on several occasions in Bombay to put European children into the High Schools, and so to advance them into the college classes, but

it has always proved a complete failure, as must have been anticipated from the first. I tried it myself, so that I speak from personal knowledge, and since then I believe the opinion has been thoroughly formed in the minds of Europeans that there can be no amalgamation in school education, whether low or high, between natives and Europeans —not I am happy to say, because there is any prejudice existing on the side of Europeans to sitting in the same classes as natives, but because taking it for all in all, remembering that one of our duties as educators is that we should educate for morality and religion and eternal life—considering that there is and must be a distinction which every Christian man must be ready to confess, however free he may be from prejudice. (Hear, hear.) That being so, it has been recognised by Government, and in that view certain grants have been given to enable European children to prosecute their studies, but the grants for special proficiency has been cut short at that point when its fruitfulness would have been visible, when the youth who has been growing up for a series of years is just becoming capable of receiving the advantages of a higher education which colleges would afford, and if the friends of the youth do not happen to be in circumstances to enable him to carry on in the course of higher education, his career is at once cut short. And this is very hard considering that the children who are necessarily educated in India are educated here,—as a rule, though there may be exceptions—because of the inability of their parents to send them home. That being so, this movement of the Government has been received in this community, however it may be have been received in other parts of India, as a death-blow, I may almost say, to education. We may be right or we may be wrong in our views, but I think that no greater chill has been thrown upon European education than the withdrawal of this grant; not because it was a pecuniary grant which a father or boy could put into his pocket, but because it blighted and badly influenced the growth of education; and you will find, if that policy be insisted upon, that boys capable of becoming most useful servants of the State will have to be withdrawn from the schools at that age when all that they have gained will benefit them little.

Monday, August 8.

—Galle telegram; *Hongkong, July 21*: "There is no news of importance from Japan or China. Two French gunboats have arrived, and others are expected in Hongkong."

—A Byculla delivery peon has been committed for trial before the High Court, for having appropriated the contents of letters.

—Dr. Bhau Daji has examined 83 silver coins found by some boys in that talooka Baglan, and forwarded to the Bombay Asiatic Society by the Collector of Nassick. He says, in his report upon them: "The legend is read by me as follows:—Raja Parama Muhesvar; Mánas a Nripa Deva Dhyána Srikasa.—Who this Mánás a Nripa or king, the great devotee of Mahesvara, who derives his glory from contemplating God it is impossible at present to say. We are in perfect darkness with regard to the kings of the Deccan, between the time of Gotampura, whose name occurs in the Cave Inscriptions, and that of Jaya Sinha Vallabha, the only Châlukya king whose name has been as yet discovered. In my opinion the coins belong to a king, probably of the Deccan, about the end of the fourth century of the Christian era."

—The Commissioner of Chota Nagpore, in his annual report on the district, mentions that the people have an "unhappy propensity to resent the slightest insult or imputation by putting an end to their own existence." One woman poisoned herself because her husband reproved her for being untidy, and another because she was asked to feed her own child.

—*Pioneer*: "The terrors of the epidemic of cholera in Chutteesgurh seems to have persuaded the wretched population that they were the victims of sorcery, and recurrence of murders or the suspicion of witchcraft has been produced. In two cases women were murdered in the belief that they could, but would not, stay the spread of the disease. In one of these cases the chief offender was hung on the spot, and his execution is reported to have been most impressive."

—*Mitrodaya*: "Every paper and every report shows incontestably that we will be wilfully injuring ourselves, in turning India from the products nature has destined her to grow to advantage, for the benefit of humanity, to those which every year's experience shows she will never produce in sufficient abundance with sufficient cheapness to make it a safe venture. The minor consideration of good to herself is not available, for every day tells its tale with grievous certainty that, India was never intended for a cotton growing country, nor Indian cultivators—for cotton growers; let us be wise in time and take up with what we all understand, grain."

—Miss Mary Carpenter writes to the *Indian Mirror* about Keshub Chunder Sen: "He preached on Sunday morning in the Chapel where once Rammohun Roy was a listener to my revered father, to a crowded congregation, who were deeply interested in his discourse. I afterwards conducted him to the grave of the rajah in Arno's Vale Cemetery, where he appeared deeply moved. The monument erected nearly 30 years ago, by his friend Dwarkanath Tagore, is somewhat out of repair, but I shall request for myself the privilege of having it put into proper order, and then I trust that our friend Keshub, whom I regard as the successor of Rammohun Roy in the great work of religious reform will inaugurate its new condition in the midst of assembled multitudes from Bristol and Bath."

Miss Mary Carpenter leading Mr. Sen to the grave of Rammohun Roy, is a touching picture.

—*Friend of India*: "The work of the Orissa Baptist Missionaries has always been of peculiar interest, from their benevolent labours among the pilgrims to the great shrine of Jugganath and the many who have suffered from successive famines. Last year the missionaries there admitted 104 to the Church by baptism; there were 563 communicants and 1437 nominal Christians. Almost all the latter are orphans towards whose maintenance Government pays Rs. 3 a month per head. Both the male and female orphanages have frequently been described by officials as admirably conducted. No complaint is yet made of difficulty in providing for the elder boys and girls, except that obstacles are thrown in the way of procuring land for rice cultivation. The 'good work' of marrying and giving in marriage goes on as the lads become artisans and cultivators on their own account.

"The missionaries at Cuttack have formed a Church of forty-one sepoys in the 41st Madras Native Infantry which garrisons the station. It is a suggestive fact that the most popular Oriya tract is that known as 'The Jewel Mine of Salvation' written by a Bengalee who was afraid openly to profess his faith, and translated into Oriya by Dr. Sutton. During a tour Mr. Bailey met with a new sect of ascetics. They regard neither caste nor idols, read no shastras, and wear no clothes save a small strip of bark."

Tuesday, August 9.

—*Bombay Gazette*: "The income of the Free Church for Missions in 1869-70 stands thus:—

	£	s.	d.
Foreign Missions	28,619	1	6
Colonies, Jews and Continental Missions	11,179	0	10
Home Missions	13,443	5	4
	£63,241	7	8

The other schemes of the Church stand thus:

	£	s.	d.
Ministers' Sustentation	132,245	0	7
Building and Local Objects	185,666	15	0
Missions	63,241	7	8
Education and College	14,568	8	10
Pre-disruption Ministers	2,491	9	11
Gross total	£427,621	18	10

A very tidy little sum; and if we add to it the similarly liberal amount contributed by the United Presbyterian Church, besides what is raised by less numerous bodies, it must be allowed that self-supporting churches or 'kirks' are a success, and that their managing committees understand finance. Dr. Wilson, in his speech before the Free Church General Assembly, remarked that 'the raising, from May 1843 to April 1869, of the sum of £8,487,774 for the purposes of our Church, is, considering the limited wealth of Scotland, unexampled in the history of Christian liberality.'

—A large quantity of rock fell at the entrance of one of the Bhore Ghaut tunnels on Sunday evening, but was removed in a few hours. These occasional lands lips show that something more needs to be done on these ghaut lines, to give due security to trains.

—Offices for the sale of public appointments have been opened in Soochow and Shanghai. A proclamation announcing the imperial concession, says: "All may now speedily and rejoicingly embrace this opportunity of purchasing title and office. This is an extension of imperial favour hitherto unexampled; never were such facilities offered before; myriad-fold is the imperial compassion."

—*Melbourne Argus*: "Perhaps no case which has ever been tried in Tasmania has caused so great a sensation as the action of Reiby vs. Blomfield, which has just been heard in the Supreme Court at Launceston. The suit was to recover £1,000 damages for libel, the plaintiff being the Ven. Thomas Reiby, the archdeacon of Northern Tasmania, the owner of an extensive property at Entally, the occupier of an influential social position in Tasmania. The defendant was Mr. H. W. Blomfield, of Strathmore, who is the son-in-law of the late Mr. Cox, of Clarendon. From the nature of the case, however, the circumstances of which were of a most painful and humiliating character, the real defendant was Mrs. Blomfield, whose reputation, like that of the archdeacon, was at stake. The jury brought in a verdict for defendant, evidently believing the testimony against the archdeacon which was of a very damaging character. The archdeacon has since resigned his position in the church.

—*Spectator* on the voted infallibility: "There actually is in Europe a human being who is believed by half its people to be infallible upon the only question of any permanent interest. It is the voice of a God and not of a man, said the multitude about Herod 'and immediately the angle of the Lord smote him.....and he was eaten of worms.' It has an odd effect that text, when just after the good old Italian has been declared incapable of error, a war breaks out which, whatever else it does not do, will give Rome back to the Italians. It is 'the voice of God, not of a man,'—but here are the Bersaglieri."

Galle telegram: Unpublished advices from China states that the French Council at Canton was reported to have been attacked and stoned, but had taken refuge and had charged (? escaped) to the English settlements. Placards have been posted at Hongkong and other ports to the effect that all foreigners are to be exterminated.

—The total receipts of institution for the propogation of the (Romish) faith in 1869 were £203,683 of which France gave £147,000.

—The Rev. C. H. Wheeler, of the Am. Mission, Eastern Turkey, refers to "the indiscreet action of certain men in New York and vicinity, who think they know so much better than we on the ground do how to conduct our work, and who have succeeded in making at least one of the native pastors here believe that American Christians wish us to supply *all* their wants with the money of the Board. Would that those men, instead of meddling with the affairs here, might set up a mission of their own, and spend all the money they wish and in their own way." Mr. Wheeler adds that the oldest and best native pastors have been as earnest as the missionaries in their "despotic economy," and in their determination that the churches must not be pampered and weakened by foreign aid.

—There are 470 churches in New York city.

Wednesday, August 10.

—A large number of Parsees have remonstrated against the decrees of the Albless meeting concerning Parsee prostitutes.

—*Spectator*: "When we read that at the sale of the late Mr. Dickens's property a Chinese gong, ordinary price in a shop, £3, sold for 31 guineas, it is difficult to understand that form of admiration which revels in the sound of a gong because it once belonged to a great man whose fame does not require the clash of cymbals to preserve its memory 'A common inkstand,' it is said, fetched 11½ guineas, and a Dresden double saltcellar sold for 18½ guineas. If these articles were bought by strangers, the prices seem heavy to pay for the pleasure of pointing to them, and saying, 'This inkstand' or 'That saltcellar once belonged to Dickens,' and hearing for reply the words, 'Did it indeed!'

—The Assistant Collector reports from Punderpoor: "On going over the temple on my arrival I found that a stone threshold some nine inches high had been erected by a private person as a votive offering to the recently enlarged doorway, curtailing its height by that amount. This I ordered by notice to be taken down, and the obstacle was removed before the actual pilgrimage commenced. The mamlutdar should not have allowed this to have been erected, or at any rate should have reported it to me."

—*Bombay Gazette* on the war: "We may try to understand what happened between Saturday morning and Monday night. We may

imagine that the Emperor's main body was posted in the wooded and hilly region westward of St. Avold, through which the great road to Metz winds its way; and that by combined attacks from Saarbruck and Saarlouis, the French, after hard fighting, were forced to retreat on the Metz road. The Emperor speaks of ever increasing masses, and it is probable that he became aware of the movement of a column, coming from Sarreguemines and threatening his right. Whatever the movements were it is plain that although the country thereabouts is strong for defence, they forced the French back through St. Avold and even further along the high road. Indeed, it is stated explicitly that Germans were on Sunday within about seventeen miles of Metz, which would place them eight miles beyond St. Avold. Such being the position of the main fighting body, we may presume that the corps which passed at Sarreguemines had equally pushed forward towards or beyond Puttelange; and that on Sunday night or Monday morning the King's Army lay between the right bank of the Neid, an affluent of the Sarre, and the left bank of the upper Sarre itself. If this were so, it becomes evident that the troops defeated by the Crown Prince and flung back on Bitche would have to get out of the defiles of the Vosges as soon as possible, and seek a *point d' appui* in the rugged lake strewn country about Marsal, where they would again be in communication with the road to Paris and the Emperor. Whether they stood there, or retired to Lunéville, would depend on the plan adopted by Napoleon to retrieve his losses. Here then we have the German troops west of the Vosges, on all the roads that lead to Metz from the Sarre. The work of the Crown Prince is not so easily imagined. Within a march of the Paris and Strasbourg line it is probable he advanced thither on Sunday, especially as from that point he would be able to invest Strasbourg and seize such defiles of the Vosges as might seem most suitable for the passage of the rest of his army into Lorraine."

Thursday, August 11.

—*Indian Mirror*: "Gunesh Soondery has returned to her mother, and abjured her faith in Christianity. In the letter which she has subsequently written to Mr. Vaughan, she bitterly complains against the treatment which she received at the hands of the Christian community among whom she was placed in her short barrack-house career. "We subjoin the translation of her letter, which at places is unintelligible:—'To the Honorable Rev. Mr. Vaughan Saheb,—I beg to inform you that the reason of my coming away here your Mary knows, add Raj Kisto Babu knows. So much faith I had before this, but now it has all gone. This know. Because you profess to be Christians, but that your conduct should be so (bad) is extremely wrong. Such conduct has not been the result of religion, what more shall I say? But I take leave of you. And I know that those who become Christians ought to believe they have attained Christ. But O Mr. Vaughun Saheb is that Christianity, and its ways which you have vainly taught Hazra? What more shall I say? You think over it. But I wont go to you any more. Sreemoty Gunesh Soondery Dabee.' "Now it was our belief and that of the whole native community from the very beginning that this young lady had anything but a religious turn of mind, and her determination to accept missionary protection and Christian baptism was simply forced by the necessities of life. Living in the midst of great poverty with domestic surroundings, not all of a very respectable kind, widowed in infancy, and having before her the dismal prospect of livelong sufferings and privations, it was but natural, young as she is, that she should desire a change of condition. And where could this change be more complete than under the shelter of the Christian missionaries? Accordingly with the impulsiveness and irreflection of youth, she rushed into that shelter pretending to be a convert, but in reality having no other object in view than worldly comforts and prosperity. She heeded not the warnings of her friends, who plainly gave her to understand from their experience that so far as worldly happiness is concerned there would not be much difference between what she was before and what she would be after her conversion. But she had drunk deep of evangelical promises, and the excitement which prevailed in her case throughout the town at that time quite fired up her imagination. She was baptized in haste and now repents at leisure. Her dreams of pleasure in the barrack-house are dissipated, her experience of Christian life in Mr. Vaughan's compound has not impressed her with very favourable impressions. In utter disappointment and soreness of spirit she returned to her mother, who could not for fear of caste give her shelter at home, and she is now domesticated in the family of a sanscrit college student who has kindly received her in his house. She may for aught we know, again grow disgusted with her present condition, and return to the mission fold once more to try another chapter of Christian experience, but that she is a very unsteady, worldly minded, imprudent girl there is no doubt; and wherever she may resort, she is not, unless her heart is changed, expected to be a valuable accession to any community. So much for the girl."

—The following from Jeypoor in the *Pioneer* expresses the truth of the matter: "A few days ago I was conversing on infanticide with a native gentlemen—a dewan of a native court—and a very intelligent individual. He spoke of marriage expenses being the chief cause, and I asked if he thought the Government should interfere directly or indirectly in private matters of this sort. He replied 'natives are not like Europeans; we have not the strength morally to resist an established custom. We wish indeed that the expenses at our marriages should be less, but every one is afraid of what his neighbour will say or do, should he not conform to custom. All we want is Government to speak out and forbid any one to spend more than, say, his monthly salary, or one-tenth of his yearly income. We might then say it was not our fault; what could we do; but really every one would in his heart be very glad, and would feel that Government really had our welfare alone at heart in framing such a rule, and it would do more good throughout the length and breadth of India than any measure yet passed by the British Government."

—Dr. Webster, an American physician, cures opium eaters with belladonna.

—*Times of India* on the war: "It is idle to speculate, but the position of the two forces is almost all that which an ardent professional *militaire* would have chosen for the most splendid and terrible experiment that he could desire to see. Unless the Prussians feel strong enough to risk some such daring strategic movement as that we have indicated, there must come on, in that open place between Sarreguimine and Nancy within a few days or hours, one of the most terrible pitched battles of modern times. There, Chassepot and needlegun, *mitrailleur* and shells of hellish potency, will do their worst amongst 300,000 human frames—all fearfully and wonderfully made. When the smoke clears away, and the casualty returns are made out, we shall then have as clear and complete a demonstration of what science can do for the satanic operation known as civilised warfare, as ever could be desired by cool mathematician or keen chemical experimenter. Yet without all that, we know as well now, as we shall after the sanguinary problem is worked out, what are the moral and political motive causes at work that have brought about this materialistic experiment. As to the political situation in Paris, there is an appearance of vigour which will have its effect in reassuring the excitable city. A military Cabinet has been formed, M. Ollivier is cast aside, and all semblance of political life is extinct, except such as can exsit under the iron sway of Cæsarism and its legions."

—The *Times of India* demonstrates that the *Pioneer* is altogether at sea regarding Jinjeera and our relations with the Hubshee.

—There seems to be some doubt about the gender of the new machine gun; some call it *mitrailleur*, some *mitrailleuse*. He or she seems to be an off spring of the *machine infernale* of which we used to hear. Terribly destructive as it is, victory has not yet waited upon it, and the Prussians have actually captured some of the machines.

Friday, August 12.

—*Overland Mail*, July 22: England is unanimous in sympathy with Prussia, and condemnation of the step France has taken, but will preserve strict neutrality.—There have been demonstrations in Ireland in favour of the French army, and some talk about the war as Catholicism arrayed against Protestantism.—The panic in the city has been greater than last week. There have been fifteen failures on the Stock Exchange.—The Norwich Crown Bank (Harvey's and Hudson's) has stopped. The suspension followed on the suicide of Sir Robert Harvey, who had been engaged in large financial speculation. The liabilities are a million and a half.—The suicide of M. Prevost-Paradol, French Minister to the United States, under mental excitement caused by the war, has been noticed with deep regret by the press.—Sixty deaths from sunstroke are reported to have occurred in New York on July 19.—Mr. Julian Goldsmid (Liberal) has been returned to represent Rochester, and Mr. Gwynne Holford (Conservative), Brecon.—Amongst the deaths recorded this week are:—Countess Dowager of Mexborough; Hon. C. Spring Rice; Admiral Sir C. Burrard, Bart.; Colonel R. Willington, late 84th Regt.; Assist.-Surg. J. J. Ball, 33rd Regt.; and Lieut. C. C. Johnstone, late 6th Bombay N. I.—The House of Commons endured twelve divisions in an attempt to defeat the Government on the introduction of the ballot system into the Education Bill. The scene in the House was a curious illustration of parliamentary proceedings. Some hundred supporters of the Government, seeing how matters were going, resigned themselves to a night of it, and with the persistent minority sat till half past five o'clock on the Friday morning.—Advices from Vienna indicate that a growing friendliness is evinced towards the German cause—the perfect unity of the entire German Confederation, North and South, including the armies of Batavia, Saxony, and Vurtemberg being a sign to the Austrians that in this war Germans everywhere must be all of one mind.

The King of Prussia, in a speech from the throne, declared that France would have to answer for the aggression, to repel which they were preparing "With a clear gaze we have measured the responsibility which before the Judgment Seat of God and of mankind must fall upon him who drags two great and peace-loving peoples of the heart of Europe into a devastating war. The German and French peoples, both equally enjoying and desiring the blessings of a Christian civilisation, and of increasing prosperity, are," he maintains, "all called to a more wholesome rivalry than the sanguinary conflict of arms"; but those who held power in France had fed a war fever for the furtherance of personal interests and the gratification of passions.—The most ardent expression of sympathy with the Germans is shown in the United States, which would of course be expected. Large sums of money to relieve the sufferers by the war are being subscribed in the United States and in this country. France has committed an unparalleled act of folly in resolving to exclude from the camp all newspaper correspondence. The Prussian army will however be all the more eloquently attended, and, very wisely, the authorities at Berlin are courting English press writers, giving every facility for them to follow the troops to the scene of battle. Prince Napoleon arrived in London on July 20, coming from Norway, and having quitted his yacht at Abardeen, His imperial Highness dined with the Marques de Laxalette at the French Embassy, and left yesterday morning for Paris.

—From the 1st proximo, the stage chargeable on bhangy parcels conveyed by Her Majesty's Indian post between any two Indian Post Offices, whether by sea or land, or partly by sea and partly by land, shall be chargeable by weight, 3 annas for 10 tolas, and 3 annas for each additional 10 tolas,

—Deaths last week, 304.

THE LATE REV. JAMES SHERIFF, OF BOMBAY

Within the last few weeks there has passed away from this earthly life one of the most singleminded devoted missionaries that the Christian world ever saw. The Rev. James Sheriff died at Corstorphine on the 10th of May last. Just as the fresh early summer days were awakening hope of prolonged life in the hearts of friends and relatives, the weary worn spirit gently breathed itself away into the land of everlasting light. There had been no talk previously of death, no outward expression on his part as if he felt the end was near. Without pain or struggle, without sign or farewell word, he quietly fell asleep in Jesus. Fitting close, it seems to us of such a gentle, retiring, deeply devotional life! Many belonging to the Church of Scotland did not know Mr Sheriff even by name Others simply remembered that in former years he had been employed in her mission-field abroad; there are those who, having enjoyed the high privilege of his companionship and friendship, loved and honoured him as one of the rarest and completest Christian characters they have ever known.

Mr. Sheriff's connection with the Church's India mission commenced in 1844, and he left India finally in 1861, so that he was for a period of nearly seventeen

years one of our Indian missionaries. Ill-health, however reduced the number of his years of active service in India to thirteen. Three times, with a bitterly reluctant spirit, he was driven from the mission-field by the severe illness. Part of the time he laboured in Madras, where he thoroughly and successfully mastered the Tamil language, and the remainder of these toilful yet happy years were spent in Bombay. Were we to select one term more than another descriptive of Mr. Sheriff's missionary character we should say it was *single-minded devotedness* to his work. How can we convey to strangers an adequate impression of the deep, quiet zeal which constrained him gladly to labour year by year in the most trying of all climates? On one occasion he shut himself up for three weeks in the General Assembly's Institution, situated in the hottest locality of all Bombay, never going out even for a breath of fresh air, in order that he might shelter and support and strengthen one who, having decided to forsake the trammels of idolatry was threatened day and night by his heathen relatives.

It was marvellous the amount of work he accomplished during his last short stay of eight months in India, and *that*, frequently when labouring under prostration that would have induced many to spare themselves. Those who saw him evening after evening when the wearing labourious duties of the day were over, felt many a misgiving that the faithful true-hearted missionary must ere long give in.

How pale and worn he often looked, seeming at times too languid to join in general conversation; but, touch his favourite theme, question him about the day's work about his classes, about his converts, and at once the heavy eye kindled, the countenance beamed with animation, as he enlarged upon his beloved work. One morning when illness had prevented him from starting for the institution at the usual early hour, he was urged to take one entire day of much needed rest. The manner, more perhaps than even the matter of the reply, can never be forgtten, "Nay, I must redeem the time—the night cometh when no man can work."

At length, in August 1861, he fairly broke down. How does he receive the tidings from the doctor's lips that he must leave India at once? Sadly prostrated by sickness with a sorely shattered constitution, one might almost expect that the prospect of cool home-breezes, and affectionate home-nursing, should fill the invalid's heart with a joy yearning. Not in such a strain runs the short, feebly-pencilled entry in his private memorandum-book: "Told by the doctors that I must go home. Great shock. Sought resignation to my Father's will."

It seemed a special token of that Father's loving-kindness that the devoted missionary should, before leaving India for ever, witness fresh fruit of his loving labours. A few days before his severe illness, Mr. Sheriff had written to the Convener, that there were several candidates for baptism, and more than one inquirer. He says, "The awful trials to be endured are now engrossing their thoughts. We feel the deepest anxiety on their account. . . . and are doing all we can to aid them by our counsels and our prayers." Just before quitting Bombay, he notes in the little private pocket-book: "August 23rd. Had the happy privilege of baptising three adult Hindoos. Messrs. Colvin and Macpherson kindly assisted. *Gloria Deo. Opt. Max.*" Hardly able from extreme prostration to perform his part of the service, no one who that day witnessed the hallowed joy and beaming thankfulness of his look, can ever forget it. Within a few days he bade farewell to India, carrying with him the deep esteem of the Christian community, and the warm love of those who knew him well.

After Mr. Sheriff's return from home he never regained his health; but whenever the feeble constitution rallied a little his thoughts and longings turned towards India. Sometimes in his letters, when the tremulous handwriting told a different tale, the hope was expressed that even yet the Lord might permit him to return to the scene of his loved labours. Gladly during these last years he undertook the work of editing the 'Children's Missionary Record,' feeling it a privilege to be employed, however indirectly, in the work of advancing the Redeemer's kingdom.—*Missionary Record.*

TELEGRAPHIC NEWS.

London, August 1st.—No French account has yet been received of the Saarbruck affair (of Saturday.)—The Belgian Army of Observation has taken up a position on the grand military road from Liege to Aachen.—The Austrian Government has notified to Rome the abrogation of the Concordat in consequence of the adoption of the dogma of Infallibility.

3rd.—The King of Prussia has issued a proclamation on his assuming the command of the army. [The remaining sentence of this message is unintelligible.]

4th.—According to Prussian accounts, a brilliant but bloody victory has been gained by the Crown Prince's army, who stormed Wissenburg and repulsed and dispersed the French troops, and took 500 unwounded prisoners.—The French General Douay was killed.—The Prussians lost severely.—The Russian journals repudiate the rumours of an intended Russian invasion of Roumania, and affirm that Russia is concentrating no troops.—Passports have been re-established in France.

5th.—An official despatch dated noon to-day announces that a considerable Prussian force massed in the woods bordering Sauter attacked three regiments of the division of General Douay and a brigade of cavalry at Wissenburg. The French resisted for several hours, but finally fell back on Col du Pigeonnier. General Able Douay was killed. General MacMahon is now concentrating his Army Corps towards the scene of the action.

6th.—The French account regarding the engagement at Wissenburg, states that the Prussians were very numerous, and that the French had only three regiments of infantry and one brigade of cavalry. They resisted several hours and then fell back. Marshall MacMahon's force is concentrated in a strong position. A great battle is considered imminent along the frontier. At a diplomatic reception at Saint Petersburg, the Czar addressed the Belgian Minister with great cordiality. —Advices from Berlin state that the Crown Prince of Prussia continues to advance beyond Wissenburg without encountering serious resistance. His army has passed some French villages filled with wounded men. A division of the Baden army has crossed the frontier at Lauterburg. At Paris last night great popular effervescence was exhibited on the Boulevards in consequence of the defeat. Four bankers have been arrested for exporting specie. The Germans in France have been ordered to present themselves before the police for permission to reside in the country. 10 P.M.—The Crown Prince of Prussia has completely defeated the greater part of the army of General MacMahon near Woerth to-day.—The French have been driven back to Bitsch (Bitche)—In the House of Commons yesterday, Mr. Grant Duff submitted the Indian budget. In summing up the general results of the budget, Mr. Grant Duff said that he was confident of the improvement of the Indian finances, because the Indian Government was thoroughly aware of the necessity of economy and exercised a strict control over the accounts of the local Government. Although not anticipating a large surplus, he maintained that a large decrease of taxation would be feasible by pursuing a policy of peace, by effecting military and civil reductions, by pushing on speedily reproductive works, and by throwing on local resources the cost of works of only local benefit.

7th.—The Crown Prince of Prussia telegraphs to-day that in the battle fought at Woerth yesterday General MacMahon was reinforced by Failley's and Canrobert's Corps. Two eagles, six mitrailleurs, thirty cannon, and four thousand prisoners were captured. Heavy losses were sustained on both sides. The Prussians also encountered the enemy yesterday west of Saarbruck. After a sharp engagement, lasting till dark, they stormed some strong French positions, and made many hundred prisoners. The French retreat was covered by a heavy artillery fire. The Prussian loss was great, especially in officers. The French are retreating along the whole line into the interior. Great excitement prevails in Paris in consequence of the circulation of false reports of victory. Government have been forced to promise to communicate everything.—A telegram from the Emperor Napoleon, dated Metz, half-past two a. m. to-day, announces that General MacMahon lost the battle against considerable forces. His division retired in good order.—An engagement had also taken place on the Saar. The second Corps retired after a prolonged resistance before continually augmenting masses.—The Emperor concludes:—"The night is quiet—I go to place myself in the centre of our position."—Paris has been placed in a state of siege.—The French Chambers have been convoked for to-morrow.—The Emperor telegraphs that all may be regained. The French position is not compromised, but the enemy are on French territory, and great efforts will be necessary. The spirit of the troops is stated to be excellent.

8th.—The French are preparing to march to defend the passes of Vosges Mountains.—No engagement occurred yesterday. The Prussians have occupied Forbach.—Energetic measures are being taken for the defence of Paris. The Deputies of Left invoke (*sic*) the immediate arming of citizens—The name of Sir John Thwaites appears in the obituary of the week.—Advices dated Colmar to-day, state that a Prussian Army Corps has crossed the Rhine.—In the House of Commons to-night, Mr. Gladstone announced that England had concluded a treaty on the 30th July with France and Prussia, whereby she is to join either Power against the other if one of them violates Belgium.—England's military operations to be limited to defending Belgium.—The Treaty is to be of one year's duration.

9th.—The King of the Belgians, in opening the Legislative Chambers, expressed his gratitude to England, and stated that it was the firm determination of Belgium to defend her own neutrality.—The *Journal Officiel* contains articles dwelling on the dangers of Prussian ascendancy, and appealing to Government and people (? foreign Governments and peoples) to aid by their alliance and sympathy in saving the European equilibrium.—The French Ministry appeal to the people to defend their national territory.—The French army at the seat of war now numbers 230,000 men, including 50,000 men with Marshal MacMahon at Saverne, and 50,000 men with Marshal Canrobert at Nancy.—The statement that the Prussians had crossed the Rhine near Colmar, is unfounded. Forbach, Sarreguimines, and Haguenau have been occupied by the Prussians.—General MacMahon has re-established communication with General Failly.—The majority of the French troops lie concentrated before Metz. General Bazaine has been charged with the directions. No further fighting has occurred.—Changarnier has had an interveiw with the Emperor. The North Eastern Departments have been placed in a state of siege.—The French loss at the battle of Woerth was 5,000 men killed and wounded, and 6,000 prisoners. General MacMahon's troops abandoned their baggage and provisions. The Prussian Cavalry pursued the French and took many thousands stragglers who had thrown away their arms. The Prussian loss was 3,500 men.

10th.—M. Ollivier resigned in consequence of the adoption of a motion of M. Duvernois by the Chamber, expressing a determination to support a Cabinet capable of organising the defence of the country. General Montauban (Palikao) has been charged with the formation of a Cabinet.—The Treaty guaranteeing the neutrality of Belgium was signed yesterday by Count Bernstroff and Earl Granville. The French Ambassador has also received authority to sign it.—The greatest uproar occurred yesterday in the Corps Legislatif. The Left denounced the incapacity of the Emperor and demanded his recall.—Government propose to incorporate a portion of the Garde Mobile in the army and to accelerate the conscription of 1871. A motion has been adopted calling out unmarried discharged soldiers of the classes of 1858-1863.—A second French fleet of iron-clads has passed Dover. General Bazaine has assumed the chief command of the French troops concentrated before Metz.—General Mac Mahon has raillied his Army, and is falling back on Nancy. Great excitement continues in Paris. The journals almost unanimously demand the general arming of the population. Military precautions are being taken.—Prussian advices, dated Saarbruck Tuesday, state that the defeat of the French on Saturday in the engagement west of Saarbruck was most disastrous, the losses in killed and wounded being extraordinarily heavy. Two thousand prisoners have already been taken, and more were coming in. The Prussian losses were considerable. The advance posts are now two German miles fron Metz.

—The Corps Legislatif has passed all the Government Military measures.—The new Ministry is considered very Imperialist. The chief members are—Montauban, Magne, La Tour d' Auvergne, Chevreau, Jerome David, Clements and Duvernois.—Latest advices from the seat of war, dated Wednesday morning, state that all was quiet.

Paris, August 8th.—A Proclamation of the Empress Eugenie has been published urging firmness under present reverses, and universal co-operation for the defence of the national flag and honour.—All able-bodied citizens between the ages of 30 and 40 have been called for incorporation into the National Guard, to which has been assigned the duty of defending Paris and repairing the fortifications.—It is intended to incorporate all citizens under 30.—The French army is concentrated at Metz. The Prussians are still 28 kilometres distant

9th.—The greater part of the French Army is concentrated at Metz. The chief command has been transferred to Marshal Bazaine.—The French Chambers have re-assembled, The Cabinet has resigned.—Comte de Palikao has been deputed to form a new Ministry.

11th.—A new Ministry has been formed. Comte de Palikao has been appointed Minister of War; Cheavau (query Chevrau) Minister of the Interior; M. Magne, Minister of Finance, and the Prince de la Tour d' Auvergne, Minister for Foreign Affairs, The Chamber has unanimously voted a Bill calling out the discharged soldiers, and all unmarried and childless citizen of 20 to 35 years. It has also voted its thanks to the Army.—No further engagement has yet been reported.

Miscellany.

—*New York Observer*, June 9; Notice of Fulton Street Prayer Meeting: "I am from Saratoga country," said one speaker, a man about 50 years of age, "and I consider it a duty I owe to this meeting to give you the following facts:

"Some time ago, a very pious woman, having two impenitent sons—young married men, in good standing in society, and heads of young and rising families—became

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very anxious for their immediate conversion. She came to me with a soul heavily burdened with the most intense anxiety for the immediate conversion of these men. It was an agony of desire. I never saw greater distress than she was in. She seemed to be imbued with a spirit of prayer for these her children, and she could and would not take any denial.

"She wished me to write to this meeting and ask you to assist her by your prayers. I wrote a very earnest appeal, and sent it forward to be read in your hearing, and by you to be presented to the throne of heavenly grace. I kept track of that request, and knew the very day on which it was presented here. These men lived twelve miles apart, and knew nothing of the mother's prayers and tears. They knew nothing of any request for prayer for them being sent here.

"But now mark what followed. Those two men on that same day, at night, established a family prayer, unknown to each other, and thus commenced their religious life. The family altar was erected, and the confession of faith publicly made, and those two men are now faithful and devoted Christians. They both live in Saratoga county and with both I am well acquainted. They were converted, as we believe and hope, on the very day on which they were prayed for here. Some one—perhaps many—offered believing prayer. Faith is the great element of believing prayer, and it may have been your and the mother's prayers which prevailed. It must have been believing prayer, for without faith it is impossible to please God.

"I came here to tell you of these things as a duty I owed to God and to the Church of the living God, that you may have one more testimony to the faithfulness of God to hear and answer the prayers of his people. These facts say, as plainly as they can, 'Be not faithless, but believing.'"

—The London Missionary Society addressed the S. P. G and the Ch. M. Society, remonstrating against the proposal to erect a bishopric in Madagascar. The Committee of the Propagation Society regretted that they felt compelled to dhere to their proposal. The C. M. S. answered through their secretaries, in a different strain. They say: "There has long been a general understanding amongst different Protestant Missionary Societies that they should abstain from introducing their operations into fields already occupied by missionaries of another Society, at the risk of perplexing and impeding the existing mission. A very slight degree of missionary experience or of the knowledge of missionary history will furnish instances both of the necessity of such a rule and of its recognition on memorable occasions on which there has been a strong temptation to disregard it. Each Society in its turn has had the benefit of this tacit compact, as it may be termed. There are some well-established exceptions, such as the great centres of population, as Calcutta, Madras, Sierra Leone &c, &c., which only serve to establish the rule in all other cases.

"The danger of prejudicial interference depends upon the circumstances of a mission: it is greater in an advanced mission than at an earlier stage, and the Society in possession of the field, from its intimate knowledge of the minds and character of native converts, is to be regarded as the best judge of that danger.

"It will be sufficient to allude to two out of many of the evils of interference which were especially apprehended in this case.

"Such interference hinders the exercise of wholesome discipline in any native church. The tendency of the native agents to resent discipline by renouncing the Society to which they belong, or to become discontented through the comparisons they draw, has checked the prosperity of many missions. It was felt that there would be a peculiar danger of this evil in Madagascar if the head-quarters of a new missionary society were in juxtaposition with those of the London Missionary Society at the capital."

—*Irish Church Advocate*: There is no mistake about it—the Romish Mass, with all its abominations, superstitions and idolatries, is now openly and avowedly set up in the churches of England. We do not say in all the churches, far from it—but in very many. It is but a short time since an assertion of this sort would not only not be credited by the hearer, but would be indignantly repudiated in words by those against whom it was alleged. But all that is changed now. The latter openly avow it; the former listen with apathy. The change in public opinion on this subject is marvellous and alarming. English priests have been allowed to play at Popery by the indifference of the Bishops until now. The Lord in righteous judgment, seems to be giving them over to believe the lie.

The English Ritualists speak of the Mass like their Romish brethren, as the "tremendous and life-giving Sacrament." It is our deliberate belief that it might with greater propriety be denominated "the abomination of desolation." Wherever it obtains, *there* spiritual desolation extends like the malaria over the Roman Campagna. There is no longer the life-giving truth of the Gospel of Christ, but famne of hearing the word of the Lord. Wherever the idol iof the Mass is set up, *there* temporal desolation follows. Popery pauperises. The Mass is always in connection with that fabled region—purgatory—more profitable to sacerdotal speculators and priestly brokers than in vestments, in cotton, corn, or railways. Look at the nations where for centuries this doctrine has been believed, and do we not see in the stagnation and misery of Spain, Italy, and Romish Ireland, though blessed with sunny skies, fruitful soil and natural advantages, the desolation which has been caused by this abomination. Yet this is the idol which proud, ungrateful England is now setting up in her midst.

—Rajasinda is a Christian village inhabited by Garrow converts in Assam. 88 Garrow Christians lately met together there at the table of the Lord. These have been gathered mostly within a year or two.

—*Christian Intelligence*; Rev. W. T. Storrs' Report of the Santal Mission: "As to Evangelistic work—it seems to me as if we scarcely had any in the mission. Almost all my catechists are employed among Christians in teaching them or in instructing enquirers: but we have comparatively little preaching to the heathen: and the little we have, has been always so fruitless that I feel very little interest in it. I am sure the preaching of paid agents is very nearly useless. The few agents I have hitherto employed in evangelistic work, I am gradually withdrawing from it, as opportunity offers; and except as companions and personal aids to the European evangelist, I should be glad almost entirely to do away with them. If the Native Church were to send them out and support them it would be a different matter. Very often a party of native Christians, (unpaid peasants) has spent part of the time on Sunday between the services, in preaching in the villages."

—Fyzabad; Rev. C. Reuther: On the other hand, Hindooism is at present reviving again at Ajudhiya, that sacred old stronghold of the Hindoos. It was kept down in the reign of the Mahomedans, but it now obtains new life and vigour in the English Rāj. One convent, and one splendid heathen temple after another, is springing up; and Hindoos from far and wide flock to it, in the hope that they will now find at Ajudhiya, what, under the baneful influence of Islām, they could not find. It is full of religious mendicants of all orders. The shasters and other sacred books, are being read publicly every day; idolatry is practised there on a large scale, and with such zeal and vigour as I have not seen even at Benares.

Caste is still very strong in Oudh, and the Hindoos cling with love to their old customs. Under such circumstances, I cannot see any near and extensive fruit from preaching the Gospel here, unless the Lord create a new thing in the land, and an outpouring of the Holy Spirit be vouchsafed, which shall prove too strong even for the tenacity of the Hindoo. At present, though they admire the Gospel they say: "It is for the Europeans, whilst Hindooism is for us."

PASSENGERS ARRIVED.

Per *Baroda*, *5th*.

From Southampton.—Major and Mrs Newport, infant and servant, Mr and Mrs Byrne and child, Dr Stables, Ensign Balfe, Messrs Winter, Thompson, Gordon, Crawshaw, Read, two fireman, and one joiner,

From Marseilles.—Major Menzies, Captain Manders, Messrs Macdonald, McMichael, Miles, Choron, and Asguilh.

Per *Behar*, *August 11th:*

From Southampton.—Lieut. McClintock, and native male servant, Lieut. Trafford, Assistant Surgeon Hodgson, Mr. T. Craigen, Mr. E. Roberts, Mr. R. Ingham, Paymaster, Serjeant and wife and two children, Col. Anderson's European female servant, Mrs. Vander gucht's ayah, and Mrs. Bulkley's ayah.

From Marseilles.—Col. H. D. Taylor, Col. Aitchison, Capt. Cloutman, Mr. A. B. Rattray.

From Suez.—Dr. Wiles.

From Aden.—Mr. Lalcaca, and native male servant, and Mr. Emmerton; Mr. John Davies and seventy natives of the crew of s. s. Bengal.

PASSENGERS SAILED.

Per *Behar*, *10th*.

For Southampton—Mr J Collins, Ensign J F Trotter, Mrs Raitt and child, Mrs A Butler, Riding Master J E Willis, Mr John Andrew, Mr John Nicolson, Mr Rowland, Mrs Whitchelo, and Commander Goold.

For Marseilles—Mr T E Owen and Mr Henry Daniell and infant, Mr Downall, Major Oakes. Major W A King.

For Suez—Mr Moffatt, Mr Edward Gay, Mr H Prince, Captain Rudd, Mr T B Knowles, Mr Bourke, and Captain J. W. Ridgeway.

For Alexandria—Mr Thwaites.

DOMESTIC OCCURRENCES.

BIRTH.

BEATTY.—August 6th, at Gogo, the wife of the Rev. Mr. Beatty, of a daughter.

MARRIAGES.

TODD—GOODALL—July 23rd, at Kurrachee, by the Rev. William Middleton, M. A., George Judd, Deputy Assistant Commissary of Ordnance, to Arabella Jane Goodall, relict of the late Mr. P. Goodall, of the Sind Mission.

CLEARY—COUTTS—August 10th, at the Catholic Church, Fort, by the Rev. C. Cooke, S. J. John Francis Cleary, Esq., Parell Lodge, Bombay, to Edith Marie Coutts, daughter of Colonel G. Nericke Coutts, Paris.

DEATHS.

BLAKE—July 30th, at 'The Retreat,' Aurungabad, Prudence Clarissa Blake, the youngest daughter of the late Captain Commandant H. P. Blake, His Highness the Nizam's Army, and the beloved niece of Major Johnston.

JAMES—August 3rd, at Sattara, Lilly, the beloved child of Captain Frank James, Bombay Staff Corps, aged 16 months.

LONGDEN—August 4th, at the Elphinstone Circle, Louisa Longden, the beloved wife of J. D. Longden, Constable of Police, aged 21 years.

AVRON—August 6th, Percy Wynford Reginald, youngest son of Henry and Euphemia Avron, aged 1 year, 1 month, and 6 days.

BHONSLAY—August 6th, at Akulkote, His Highness Mallojee Shahajee Raje Bhonslay, Rajah of Akulkote, aged 32 years, deeply lamented.

BOND—August 6th, at Nesbit Lane, Mazagon, Robert Wilson, son of Mr. W. Bond, aged 2 years and 2 months.

LEACH—August 4th, at Sattara, the wife of Thomas H. Leach, Esq., C. S., aged 24 years.

MCNAIR—July 7th, at Secunderabad, M. P., suddenly, the beloved wife of Gunner William McNair, G Battery 9th Brigade Royal Artillery, aged 29 years, deeply regretted.

ANDREW—August 11th, at the English Hotel, Bombay, Mr. Nicholas Andrew, Commander ship *Asiatic* aged 29 years.

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